

year ago, and contains at present about sixty pupils, of all ages varying from 8 to 18. It is under the control of a committee, of which the Bishop of Rupert's Land is chairman. The staff of the institution consists of the Principal, the Rev. W. A. Burman, and Mrs. Burman, who is the matron, an assistant matron, assistant superintendent, farm-instructor and two school teachers; there are also a carpenter and a laundress. This seems at first sight a large staff, but in reality it is not so, considering the amount of work to be done, for this school aims at giving the pupils a thorough training in everything that is most likely to be useful to them in after life. It is almost impossible for anyone who has not seen them and their home surroundings to realize how ignorant they are for the most part of the commonest things of civilized life, and what a noble work it will be if this and similar institutions succeed in lifting them up out of this ignorance, apathy and consequent evils, and training them into good, useful Christian men and women. These children are mostly Crees, with some Ojibbeways. Many are half-breeds, some being as fair as white children, but thoroughly Indian in all their ways and ideas. Some are very nice looking. They are generally good-tempered, affectionate and wonderfully docile, all things considered, and, when once they have acquired some English, are pretty bright in learning. They are all nominally at least Christians when they come here, and some have a good knowledge of Scripture, which they have learnt in their Reserve schools. On Mr. Burman, the Principal, devolves of course all responsibility and direction of every department, no small labour in itself; but when to this is added the cares of a scattered parish and the services of two churches, together with a great deal of writing and correspondence in connection with almost every branch of Indian Mission work, it will readily be seen that it is a most arduous post and one requiring indomitable energy and zeal. In the office work he is however ably assisted by his brother, Mr. H. Burman, who also undertakes the care of the stores and helps in many ways with the boys, etc. On Mrs. Burman comes all the household management, the supervision of the girls and the arranging and care of clothing, etc. The assistant matron undertakes the tuition and over-seeing of the girls in every branch of domestic work, cooking and baking, churning, cleaning, waiting and general housework. The laundress instructs them thoroughly in all kinds of laundry-work, and during part of the week assists with them in the mending and care of the boys' clothes. So much for the girls; now we turn to the boys. There is a printing shop in connection with the school, where, under the direction of the assistant superintendent, Mr. Lawlor, the boys do a good deal of work, and some are already showing great appetite for it. The *Rupert's Land Gleaner*, a monthly magazine devoted to mission work, is printed here by them, as well as other things. Quite an amount of work has been promised them, but in order to do it satisfactorily there will have to be some additions and alterations made, for which of course the necessary funds must be forthcoming. Shoe-making or mending is also carried on, and one boy in particular is quite expert at it. The farm consists of about 360 acres. About 30 acres are under cultivation, all the work being done by the older boys under Mr. Sewal, who is a good practical farmer. They are also taught the management of stock, poultry, etc. A new laundry is just being built with the carpenter's assistance, the old one being scarcely suitable. That will be converted into a storehouse, and upstairs into a sick ward, in case of need, as at present there is no place for anything of that kind. The school work ranges from the 1st to the 5th standards, most of those in the higher standards having been previously taught in Reserve schools. The school master takes the advanced classes, and the lady teacher the elementary ones. By these terms you must not think age has anything to do with it, as some of the biggest boys and girls are in the 1st and 2nd classes, and it is comical to see a big six-foot lad standing meekly beside a very little girl. All save the quite little ones are in school half the day, and at work the other half. The lack of knowledge of English is a great drawback and makes it very hard to teach them at first, but when once they make a start they generally get on nicely, as they are naturally quick and willing to learn. After school hours all the girls have sewing, mending or darning class for an hour or more, according to the work to be done, and they really work wonderfully nice. Classes are held almost every night for the more advanced pupils, and singing practice for all, when Mr. Sewal teaches them hymns and simple songs. They are fond of music, usually have sweet voices, and learn a tune very quickly and correctly. From this it will be seen that the school aims at a thoroughly practical education and training, based, I need hardly say, on sound Christian principles. This latter of course is made the first and most important thing, as there can be no real beneficial training without it. Everything is

done to make life as happy for them as possible, and while every care is taken to foster regularity, order and system, it is the constant study of the instructors how to achieve this end with as few rules and restrictions as possible, and truly they are a most happy, light-hearted set of young people. The traditional stolid Indian is an article I have not yet encountered.

It is estimated that the entire annual cost of each pupil is \$150. Of this the Government supplies \$100, and the rest is made up by contributions from various sources, the Woman's Auxiliary to missions being a valuable assistance in this matter, as also in the way of clothing. Societies and individuals also undertake the support, part support, or clothing of one or more specified children. When any one will do this it is a great help. Anything in the way of clothing, old or new, pieces, patches, working materials of all kinds, are most gratefully received. If some of your lady readers would remember this when having a "turning out" of their cupboards, boxes and work-bags, and send us a parcel, even of odds and ends, all would be treasures here. It is greatly to be regretted that owing to lack of funds to provide greater accommodation, the good work is so limited in its character. Applications for admission are constantly made and have to be refused because there is no room for them. It is impossible in a short account like this to give as full and interesting account of the working of the institution as one could wish, but if any of your readers are up in Winnipeg, the school is within a short drive, and visitors are always cordially welcomed, and gladly shown anything and everything they may desire to see. It is a work that needs to be seen in order to thoroughly realize what a great need it supplies. Day by day the opportunities for good in this direction increase, and we trust that with these widening opportunities workers and funds may be given, that they be not lost. It is not merely the individuals we seek to raise, but a whole race, by these apparently small and humble beginnings. If anyone would wish for any further information at any time, we will be very pleased to give it them, if they will write to us. Trusting I have not trespassed too much upon your valuable space.

E. C. PECELLE.

Middlechurch, Feb. 26th, 1891.

Reply of Rural Dean Mackenzie.

SIR.—I have read Mr. Waltham's letter in your issue of the 5th with a feeling of warm thankfulness that the Church has in him so thorough and so zealous a missionary, and that his mission worked upon Church lines is proving so successful. I quite agree with Mr. Waltham, that when a clergyman faithfully teaches his people how to use the Prayer Book, and the people are willing to be taught and to use the Liturgy, there is no difficulty in having a good responsive service, and commending the Prayer Book to all who participate. But as a Canadian to the "manor born," let me inform Mr. Waltham that there is a great difference in interest and zeal on the part of the people in the "backwoods" where he works, as compared with the great majority of our old settled townships—in favour of the former; when I was a missionary in the "backwoods," I never remember a dull service—I cannot say as much for many services I have held in long settled districts. We may account for this in various ways—the fact remains. That the Church services require a certain amount of intelligence and spiritual life to appreciate them, goes without saying; that the service read ever so reverently by the minister, and very poorly responded to by a few here and there in the congregation, is certainly not an attractive worship to those who simply look on, also, I think, goes without saying. The extempore mode of worship is generally made very "entertaining" by touching local references in prayer and sermon; the congregation have only to sit and listen and be "entertained," and I am sure frequently instructed. While the Church service, to be intelligible and spiritually helpful, requires a sustained effort and interest throughout on the part of the priest and the people. That few clergymen possess the ability of Mr. Waltham to have a service with processional and recessional hymns, &c., without instrumental music, also goes without saying. In my judgment every candidate for the ministry should be compelled to take a course in musical instruction, and then he could not only teach them how our musical services are intended to be, but could also instruct them to take their part. That the places of worship throughout our country that can be used freely and unreservedly for lectures, entertainments, tea-meetings, &c., are more popular with the ordinary Canadian than the little Anglican Church that can be used only for worship, also goes without saying. That I advocated, in any manner, such a practice with reference to our churches, is entirely wrong. The tone and drift of my address referred to were simply, that in my experience and judgment, we have no body of clergy anywhere more entitled to

sympathy and support than the missionaries in our old settled townships whether we consider their surroundings unchurchly atmosphere, the popular notions respecting churches, worship, &c., the nature of the work, the limited means wherewith to do it, and the very small remuneration. If I were a young man commencing my work to-morrow, I would far rather go to a backwoods mission in Algoma and be cheered by the interest and zeal and willingness of the people to be taught, than go to an older community where, too frequently, wealth and illiberality and apathy as regards the Church, go hand in hand. I apologize, Mr. Editor, for the length of this letter, and pray that God may bless Mr. Waltham and raise up many like men for the waste places of our beloved Zion.

G. C. MACKENZIE.

March 9th, 1891.

Did John Wesley Ordain?

SIR.—It is generally claimed by the Methodist body that Wesley virtually left the Church of England and formed a separate sect. One of the strongest proofs of this claim is that he ordained several men to the office of the ministry. It is well for them and for Church people to look well into this matter. The following considerations bear upon the facts of the case. It is generally admitted as a fact that John Wesley over and over again assured most positively that he did not leave the Church, and that he would never leave the Church unless he was thrust out of it. If he had ordained men to the office of the ministry, as is claimed he did, he would no doubt have been thrust out of the Church, but there is no well founded historical account of such being the case. There is his own repeated statements that he had refused to ordain any of his preachers to administer the Sacraments. In 1784 he says, "I have been importuned from time to time to exercise this rite (ordination) but I have still refused." In 1790 he said, "Did we ever appoint you to administer the Sacraments, to exercise the priestly office. Such a design never entered our minds: it was the farthest from our thoughts." In 1788 he said, "I am a Church of England man; as I said fifty years ago, so say I now, in the Church I live and die unless I am thrust out." A prominent Methodist historian, George Smith, L.L.D., F.H.S., says: "Wesley, as his conduct proved, was consciously attached to the Church of England, and to the end of his life regarded himself one of her most devoted sons. As such he availed himself of his position to induce his preachers and people to follow his example."

Notwithstanding the evidence such as the above and much more that could be given, the assertion is met with continually that he did ordain several of his preachers to administer the Sacraments. There is on one hand the frequent assertion by Wesley himself that he did not, that it never entered his thoughts to do so. And the frequent statements on the other hand, by historians and others, that he did. Let us examine the witnesses. The statements of Wesley are clear and definite. His conduct in condemning those preachers who assumed to administer the Sacraments is clear and decisive. His own writings and minutes of his conferences prove that he was consistent on this one great fundamental principle, not to leave the Church and not to ordain. On the other hand, all the evidence that can be traced out to his ever having ordained is centered in one individual and he is an interested witness. The whole and sole ground the Methodist body have for their statement that Wesley ordained and consequently left the Church, is centered in Henry Moore, the historian pioneer of Methodism. He claimed to have been ordained by Wesley in 1787. Several historians, all copying from Moore, fix that as the date. Others have got the date Feb. 27th, 1789. This at once casts a doubt upon the matter. The doubt causes an investigation, and in searching for proofs it is noticed that 28 years after Moore says Wesley ordained him. The first sight of the alleged certificate from Wesley is produced in court in Ireland, to clear Moore of a charge upon which he was being tried. Again, supposing 1789 to be the alleged date, in May, 1790, a little over a year later, Wesley said in the presence of Moore and others, "Did we ever appoint you to administer the Sacraments? such a design never entered our minds." If Moore had in his possession the certificate of his ordination that he says he had, why did he not at once produce it and show Mr. Wesley that he was inconsistent in his statement? To glance at the character of Moore, who was a very popular and clever man, it is seen that he was a schemer of no small merit. He wore large sleeves, long hair, broad-stringed shoes and assumed the dress of Mr. Wesley and the clergymen of the day. He plumed himself as the successor of Mr. Wesley, and took possession of Wesley's house and chapel at Wesley's death, but was thrust out by the preachers, who, though they appreciated the man in many